2: Nimuendajú E-5 (1941-1942) 1948
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as the western rainbow. Some cause the dangerous whirlpools of the Solimões River, but can be calmed by the priests.

The culture heroes.—The most outstanding character in *Tucuna* religion is Dyaí, the culture hero, who made people, established all tribal laws and customs, and gave mankind the most important elements of material culture. He was the demons' most feared enemy. At times harsh and cruel, he is never deceitful. Even toward his brother, Epi, an intruder and shameless liar, he is indulgent and kindly, mocking him and punishing him only occasionally. The *Tucuna* avoid using the name Dyaí and call him Tànáti (Our Father), Baiá, or Búi. Sometimes Dyaí is called Téginènapii-va-ya (the one of the right knee), and Epi is called, Tavenapii-va-ya (the one of the left knee).

A long myth cycle recounts the origin of Dyaí and Epi and their deeds. Dyaí, with a blowgun in his hand, and his sister Maváca, with a net pouch, were born from the right knee of Nutapa; Epi, with a spear, and his sister Aikine, with a carrying basket, were born from the left knee of Nutapa, who was later killed by a jaguar. The brothers avenged his death and resurrected him. Afterward, Dyaí acquired daylight, sleep, fire, and cultivated plants, and saved Epi from a series of difficulties into which he had thrown himself. The brothers were joined by Teci-ari-nuí, daughter of Aikine, whom Epi had seduced. Dyaí punished the seducer by compelling him to grate himself when he grated the genipa for painting the son of Teci-ari-nuí. After he again took a human shape, the two companions created men from fish caught with a hook. Finally, they separated, Dyaí going east and Epi west.

On the bank of the upper Igarapé Preto de São Geronymo the *Tucuna* showed the former site of Taivegine, Dyaí's house; Epi's house, called Déi, is somewhat downstream. There Epi's son, Teku-kirá, lives today with many other immortals (iine, or má/gita), the men whom Dyaí and Epi fished out of the water. At night during the full moon one can hear them feasting but no one dares approach for fear of becoming insane. Some mortals (dyunatí) have become immortal by taking a drink offered by the iine, whereupon they accompany the immortals to their residence.

The *Tucuna* have a legend of a world conflagration and a subsequent deluge.

The eclipses of the moon are caused by the struggle of a star with a heavenly demon of the Jaguar clan.

Messianism.—The *Tucuna* messianic movement springs from a consciousness of having offended Dyaí, the culture hero, by corrupting their ancient spiritual (not material) culture under the influence of the civilized people, and from a fear that the cataclysms of former times will be repeated. It also involves the tendency of immortals to appear during a person's puberty. In repeated visions, a pubescent man or woman in seclusion sees and talks with the immortals (má/gita), who sometimes may

4: Marcoy T-5 (ca. 1865) 1875 SQ20 Tucuna SQ20

of fermented liquor, the *Ihiéboak* fête. On this occasion dancers, with their heads muffled in bags representing human figures, execute a series of figures more or less successful as an attempt at chorographic art.

On awaking in the morning the young girl finds the floor of the hut strewn with ashes. Without this precaution on the part of those who have shorn and beaten her, *Mhohoh* (the devil), at the moment the soles of the girl's feet touched the ground, would not fail to possess himself of her through the new path provided by nature. This formality concludes the ceremony, and, after the customary ablutions, the girl, again free, awaits without impatience the time when, her hair having grown, she is handed over to a husband. As Ticuna girls are marriageable about their tenth year, and two or three years of delay are necessary that their hair may attain a certain length, it would appear that at twelve or thirteen years of age they may be brought under the yoke of Hymen, a classic phrase very applicable to their lot.

The male children, like those of the Jews, are circumcised a few days after birth. Female children are subjected about their fifth year, and under pretence of circumcision, to a species of mutilation the object of which is unknown to us, but which, if it had been practised in the Isle of Lesbos, in the time of Sappho, Erinna, Telesilla, Myrtis, and Anyta—other and better names I pass by—would have rendered impossible a certain dialogue of Lucian, and deprived Juvenal of the malignant pleasure of writing his satire, *Lesbides infamem*, &c.

At the period when the Ticunas formed a nation under the command of chiefs, instead of being, as now, merely scattered, self-dependent families, they worshipped a god-creator, under the name of *Tupana*;[1] gave thanks to, although abominating, a spirit of evil called *Mhohoh*; and believed that the soul, after the death of the individual, would pass, according to the works during life, either into the body of an intelligent being or into that of an unclean animal. According to their ideas heaven was divided into two spheres, the one superior the other inferior, separated by a transparent vault; in the first the creative spirit Tupana was intrenched; the stars which we see from below are the rays of light from his face, weakened by passing through the intermediate vault and the inferior sphere. Their astronomers admitted the revolution of the earth around the sun, and recognized in this luminary the brother and spouse of the moon. According to them the rivers were the arteries of the terraqueous globe; the streams the veins; and their respective currents were due to the gravitation or simple motion of the planet around the pivotal star or sun.

From their systems of theogony and cosmogony the Ticunas have only preserved a profound indifference for Tupana and a dreadful terror of Mhohoh, who from the rank of a spirit of evil, which he long held among them, has now descended to the vulgar condition represented by the attribute of an evil-eye. All the ardour and intelligence of these savages appears to be turned towards a free traffic in articles of toy-ware, gimcracks, and playthings of all kinds, and cotton handkerchiefs of staring colours.

[1] We may remark, in passing, that in the Yahua and Ticuna idioms, as in those of Omagua and Tupinamba, of which we give specimens farther on, the spirit of good is always termed Tupana, whilst the name of the spirit of evil is different in each idiom.